

THE
DIETETIC REFORMER
AND

Vegetarian Messenger.

MONTHLY.—PRICE TWOPENCE.

JANUARY, 1874.

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"FIX UPON THAT COURSE OF LIFE WHICH IS BEST: CUSTOM WILL RENDER IT
MOST DELIGHTFUL."

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THE VEGETARIAN SOCIETY.

ESTABLISHED A.D. 1847.

—o—

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THE OBJECTS of the Society are to induce habits of abstinence from the Flesh of Animals as Food, by the dissemination of information upon the subject, by means of tracts, essays, and lectures, proving the many advantages of a physical, intellectual, and moral character, resulting from *Vegetarian habits of Diet*; and thus, to secure, through the association, example, and efforts of its members, the adoption of a principle which will tend essentially to true civilisation, to universal brotherhood, and to the increase of human happiness generally.

CONSTITUTION.—The Society is constituted of a President, a Treasurer, an Executive Committee, a Secretary, Local Secretaries, Foreign Corresponding Secretaries, and an unlimited number of Members in the United Kingdom, and Honorary Members abroad, above the age of fourteen years, who have subscribed to the Declaration of the Society.

DECLARATION.—"I hereby declare that I have Abstained from the *Flesh of Animals as Food*, for *One Month*, and upwards; and that I desire to become a Member of the VEGETARIAN SOCIETY; and to co-operate with that Body in promulgating the knowledge of the advantages of a *Vegetarian Diet*." The Forms of Declaration required for Membership can be obtained on application to the Secretary.

The minimum Subscription is Two Shillings and Sixpence per year, which entitles a member to a copy of the *Dietetic Reformer*, monthly, post free.

☞ All inquiries, and applications for information should be addressed to the SECRETARY of the VEGETARIAN SOCIETY, Sharpe Street, Prestwich, Manchester.

If remittances are forwarded in postages, halfpenny stamps are preferred.

Correspondents who write Phonography may use that medium of communication in writing to the Secretary.



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THE DIETETIC REFORMER

AND

Vegetarian Messenger.

XXV. NEW SERIES.]

JANUARY 1, 1874.

[PRICE TWOPENCE.]

TO all our readers and helpers let us wish heartily a Happy New Year. And those who have spent their Christmas purely and joyously, healthily and holily, sharing in the joys of Him who came to save men from that which is sensual and carnal, and to lead them to the truer joys of the Spirit, will, we know, be ready to enter on the pleasures and the enjoyments, the toils and the warfare of the year 1874.

If true enjoyment consisted in the satisfaction of the carnal appetites, surely we ought to be a happy and a contented people. But alongside the story of Christmas joys, comes another one of "Christmas slaughter." Read the following paragraph:—

It will not be the fault of Edinburgh if London does not spend "a happy Christmas." During the past fourteen days, according to the *Scotsman*, no fewer than 6,500 sheep have been killed and dressed in the Fountain-bridge slaughter-houses for dispatch to London. The aggregate weight of the mutton so forwarded reached about 422,000lb. The greater part of the sheep thus slaughtered are fed on the farms of Berwickshire, East Lothian, and Fifeshire, where they are picked up by dealers specially for the metropolitan Christmas demand. It must not, however, be supposed that Scotland is entirely actuated by benevolent feeling in thus providing for the Christmas wants of Londoners. The prime mutton yielded by these sheep is, it is stated, too rich and fat for the Scotch palate; and, moreover, "the prices received from the London commission meat salesmen ranged from 8d. to 8½d. per lb." Rather less poultry and game than usual has been consigned from Edinburgh to London—only about 500 turkeys, 200 geese, 500 hares, 2,000 couples of rabbits, 500 brace of pheasants, 300 brace of partridges, and 200 brace of wild ducks having been conveyed by rail to the metropolis; but from the county of Mid-Lothian rather more than double the quantities of poultry and game above-named have been dispatched to the midland towns of England.

Our Scottish neighbours have been but too content to do this baser work for English gold, and to give over the acres that might have served a better purpose; that might have bred hardy Scottish lads and lassies; that might have held such homes as Burns has made famous, but which English fondness for beef has made fewer, to the breeding of flesh. Next month we hope to present some few recent results of this traffic, which our readers can use as warning to others. It is nothing new to them.

Let us now quote the remainder of our paragraph, and hear what the *Pall Mall Gazette* has to say on our national Christmas festivities:—

It has never been explained why Christians require so much more sustenance at

Christmas than at other times, but the amount of food they get through towards the close of December is almost appalling. In their goodwill towards each other they become thoroughly unselfish, and, with a sublime spirit of self-sacrifice, suffer patiently the most horrible pains of indigestion under the idea that by thus over-eating themselves they are making others "happy around them."

To us the New Year is one for work; and we are pleased to record this month a good beginning in the way of lectures and meetings for the discussion of Vegetarianism. Let all help to promote such meetings.

For work we need funds. It was with much hope that we laid before the readers of the *Dietetic Reformer* the list of responses to the circular of October last, which appeared in our November number. Since then several others have responded, and some have intimated their intention of doubling their gifts of last year. We hope for many more such efforts, and now is the time to make them. Just to encourage others, we will mention some we have since received:—Mrs. Simpson adds £1 to her usual subscription of £2 10s. "J.H.B." doubles his last year's subscription and sends 10s. "S.W.G." and "H.W.J." (both new subscribers) send 10s. each. Mrs. Blackburn sent a £5 note last month; and we have just received another from our earnest friend, Mr. Howard Williams, M.A., as a New Year's Gift. How glad we shall be to make further announcements of such Gifts in the *Dietetic Reformer* for February.

KUSCOUSSOO TO BREAKFAST.

THE eminent observer and writer, Mr. Erasmus Wilson, in one of his books relates in the following pleasant way his breakfast experience with Mr. D. Urquhart, at Rickmansworth, after enjoying the luxury of a Turkish bath under Mr. Urquhart's superintendence:—

At breakfast my host placed before me a dish, or rather a basket of the wonderful Moorish food, the Kuscoussoo; and our conversation naturally drifted away to the mode of preparing food pursued by different nations, and particularly to the mode of its preparation in the countries where each particular food is indigenous. I was struck with my host's remark that, while we draw food from other countries, we fail to learn the native manner of preparing that food; and that from our ignorance on this point we frequently deteriorate and often destroy its properties altogether. It is to be regretted that the very highest branch of the science of chemistry—that which has for its object the preparation of the food which God in His goodness has bestowed upon us for the sustenance and preservation of His greatest work, man himself—should be so miserably neglected. How much happier would be man's state if this department of chemistry were more cultivated and better understood! How greatly would the nutritive power of food be developed, how much would be economised! How much would even the life of man be prolonged! Of the many that die daily in their beds, surrounded by warm coverings, costly hangings, and sorrowing friends, there are many who die of absolute starvation—starved, because the modern science of culinary chemistry has no better nourishment to offer than abominable beef tea, wretched mutton broth, miserable arrowroot or sago, or detes-

table gruel. Tell me, ye sick who have so narrowly escaped death, whether what I am saying be not perfectly true ; and that between nauseating physic on the one hand, and equally nauseating diet on the other, have you not “ run the gauntlet ” of destruction, from which your escape is indeed miraculous ?

PROPAGANDISM.

BETWEEN the Society of nascent Christianity and our Society there are two or three analogies which might be drawn out, perhaps, with advantage.

1. For some two centuries the Christian Society was in a very small and very despised minority.

2. For some two centuries it was confined, for the most part, to classes and individuals that made the least noise in the world. “ Not many wise men *after the flesh*, not many mighty, not many noble,” cared to join its ranks.

3. For some two centuries its merits were overlooked by the learned, and its principles and practice ridiculed and scoffed at by the fashionable and orthodox world.

How, then, did this “ little cloud,” at the end of three centuries of obscurity or persecution, emerge triumphant and prevail over the time-honoured faiths and customs of the ancient orthodoxy ? Mainly, if not entirely, through the enthusiasm, the proselytising energy, the unwearying propagandism which penetrated and inspired the heart of each member of that admirably-disciplined and compactly-united community. So it has ever been in the world’s history, unfortunately too often in the cause of unreality, or even actual falsehood.

May I venture to urge upon our Society, with its unwelcome Gospel, and in face of the enormous amount of prejudice, ignorance, indifferentism, selfishness, to be vanquished—in view of the overwhelming majority of “ unbelievers,”—may I venture to urge, in all humility, the necessity of adopting more active means of propagating our common faith ? What are the means available ? Without the compact organisation of certain ecclesiastical bodies, we must have recourse to simpler, but, it may be, not less efficacious agencies.

1. Each member, as far as in him lies, should never allow an opportunity of influencing the society or individuals about him to escape him unused—“ in season and out of season ”—if the propagation of truth ever can be *out* of season. For this purpose he should thoroughly ground himself in the reasons for Vegetarianism—humanitarian, physiological, economical, &c., and be prepared to apply them.

2. Those who may have influence with the newspapers, London and provincial ; and, indeed, those who have no influence, but who are, nevertheless, able to embody Vegetarian arguments or facts in the form of paragraphs or letters, as occasion may arise, should use their opportunities to the utmost. At present it is melancholy to consider the indifferentism of the “ public press ” to all questions of abstract truth which happen not to be popular, or to have the sanction of the names of the “ many mighty, many noble ” ; to see the newspapers daily, weekly, filled with matters which tend to advance the world but very little in the way of truth.

3. There are certain Bible and other like societies that distribute their Bibles and tracts broadcast over the land. They place their books on the tables of railway waiting-rooms and other public resorts. Why should not our Society imitate them in this ? Why should it not, moreover, through its individual members, distribute tracts or single sheets showing forth the leading facts and principles of Vegetarianism ?

HOWARD WILLIAMS.

LECTURE

ON SOME OF THE ASPECTS OF THE VEGETARIAN QUESTION,

BY MRS. ALGERNON KINGSFORD.

It appears to me that we may justly regard the century in which we live as *par excellence* the age of Reform and of Criticism. The work of our day seems to be almost exclusively that of applying tests to the discoveries and theories of the past. The civilised world has outgrown its childhood, and consents no longer to take things upon trust. With nations as with individuals, the enthusiastic faith and credulity of youth yields, in process of time, to the sober reason of maturity. The mind, whether single or aggregate, reviews, with the searching eye of a critic, the opinions it has hitherto entertained, subjects them, one by one, to the test of logic, and retains only such as are sufficiently well-founded to stand the crucial examination unimpaired.

Thus, at the present era of our national history, we are dealing with our old beliefs, and by degrees are putting away our childish things. We are not now satisfied to pursue a certain course of life, or to hold by certain modes of faith, merely because that was the life and this the faith which contented our ancestors. We are asking the meaning and purpose of our existence, and inquiring why such and such things are to be done, and what is our warranty for doing them.

In this manner I account for the fact that the nineteenth century is so fruitful in critics and in censorship. Nothing can be said or done in these days without attracting comment. Everyone who stands forward to advocate any particular cause or opinion is asked why he supports it; nor is it enough for him to reply that the duty of so doing attaches to his hereditary faith or family history. Such an answer would have suited the times that are past very fairly, but the people of to-day want personal convictions which shall bear with impunity the broad light of Reason.

This keen and searching fire of criticism which burns around us may well be likened to the famous cauldron of the enchantress Medea. Into it is put the old worn-out body of the world's past creeds and theories, inert, decrepit, powerless to touch any longer the minds and hearts of the people. But out of the purifying furnace springs the aspiration of the new age, vigorous and strong, full of life and youth and purpose. So it comes about that the popular movements of our time are the result, as a rule, of criticism applied to past ideas. Of late people have dared to ask why, in old times, wives and daughters were subjected by their male relatives, and practically denied the dignity of humanity. As a result of this inquiry we have the agitation for women's rights. Other people, again, have questioned the sense and propriety of the flesh-eating habits which have prevailed so generally hitherto in European countries, and by consequence the Vegetarian Society rises into being. "Reform" is the cry of our day. With us the inquiry to be made is not "What did our fathers think?" or "What have been the belief and practice of the past?" but more reasonably, "What should *we* think?" "What should be the belief and practice of the *future*?" The consideration of that which ought to be is now of more importance to us than the consideration of that which has been. It is our duty and our desire to progress beyond our ancestors, not to imitate them. Intellect is ever on the march; the spirit of man is never contented with the possessions of a bygone age; his nature and the law of his being compel him to a continual striving after the highest and the best—that is, the Divine.

And for those who know and estimate the absolute dependence of Mind upon Matter, the Vegetarian movement will assume a vast importance and significance among the progressive theories of the age. We *are* that which we eat: our food is

converted into our blood, our blood nourishes our brains, our brains are the *foci* and centres of our thoughts. In the old and beautiful story of the Fall of Man, we find the entire moral and spiritual condition of the individual dependent on his choice of food, and a wrong selection in this respect immediately followed by the most dismal results to his soul. It is the same with each of us to-day. Our whole mental *status* rests upon our bodily condition. If we feed purely and wisely, we shall be pure and wise in spirit. If, on the contrary, we accustom ourselves to gross diet, and mould our appetites to seek and to love food which is obtained at the expense of suffering and death to other sentient creatures, we shall assuredly develop in our souls the sensuality and the cruel tastes of the men of past times. Shall we not, then, place the spiritual progress of our race foremost in the catalogue of our necessities—foremost in our personal aspirations? Shall we not, all of us, combine to sacrifice every consideration of luxury to the higher claims of the soul?

And, again, do we not find, as a matter of fact, that the more earnest and the more advanced a man is in the study and practice of wisdom, the simpler and the more frugal become his habits of diet? Cast your eye back on the biographical records of former times, whether biblical or secular, and you will find that the prophets, the seers, the miracle-workers, the saints, the students, the teachers, the philosophers whose great names make the glory of the Past, were men of exceeding temperance, often ascetics in regard to appetite.

Some persons will tell you that the Divine Founder of the Christian Church was a flesh-eater. The utmost they can show from gospel narrative is that He ate fish, and the obvious inference from several passages is against the supposition that He partook of meat in any grosser form. When hungry in the wilderness, it was with the suggestion of *bread*, and not of flesh, that the demon attempted to beguile His pure desires; when famished with long abstinence and travel, it was with the fruit of the fig-tree that He sought to satisfy His appetite.

But the closing act of His life was one of such deep significance and interest to Vegetarians that I cannot avoid noticing it here. Surely it is at least remarkable that the memorial and type of His mission to the world should have been bequeathed under the emblems of unleavened bread and wine mingled with water. We know that the Jews were accustomed to celebrate the Passover by eating the flesh of a lamb, and this lamb has always been regarded as the type of the Messiah. It might, therefore, have been naturally expected that this same Messiah, celebrating this identical paschal feast, would have chosen the lamb before Him on the table as the type of Himself in time to come, and thus have perpetuated the use of the ancient symbol in the church He was about to institute. But instead we find Him consecrating a cake of unfermented meal as His sacramental representative. Is not the presumption pretty strong that the slain lamb had no place at all on the table at the celebration of Christ's last supper? If it had been there, would not He, whose type it was, have alluded to it as the familiar and notable image of His own destiny?

But instead of this innocent victim, Jesus of Nazareth lays His hand upon a loaf of unleavened grain, and on a cup of unfermented wine, and these He gives to His apostles as the regenerating and bloodless food of the future Church—His legacy to the new-born brotherhood—fittest token and symbol of the gentle morality He advocated, and of the pure and simple aspirations He taught. "This," says He, "is My Body, and this My Blood. These are the untainted elements from whence I draw my perfect Being, My wondrous power and vitality. This is the mysterious meat of which ye knew not; these the aliments on which ye also ought to support your lives.

Henceforward eat and drink these in memory of your Master." Thus His last act is to restore to the world a pure dietary, and, dismissing the barbarisms of the past, to assure His disciples that the age of slain victims and of paschal lambs should yield in the wiser hereafter to a more spiritual dispensation. "Whoso eateth this bread and drinketh of this cup for his sustenance shall never see death." There is, rightly, a far more literal meaning in these words of Christ's than theologians are apt to fancy.

(To be continued.)

HYMN FOR VEGETARIANS.

"Thou lovest all things that are, for they are Thine, O Lord, Thou lover of souls, and Thine incorruptible Spirit is in all things!"

Dear God, in vain we sigh to gaze
Upon the wonders of Thy face,
Or strive with feeble hand to raise
The veil that hides Thy dwelling-place :

In vain we picture streets of gold
And gates of pearl beyond the skies,
The kingdom we would fain behold
Is still concealed from mortal eyes !

We know not what Thy glories are,
Nor if, as poets sing, there be
In rolling world, or sun, or star,
A special palace built for Thee !

But Thy beloved—the pure in heart—
Discern Thee in Thy beauty here,
Nor need to set Thy throne apart
In some remote imagined sphere.

On earth—in heaven—beneath—above—
Thy breath all meaner life impels ;
And Thine elect regard with love
The forms wherein Thy Spirit dwells !

The beasts are Thine in wood and wold,
And Thine the birds in rock and tree ;
Thy temples, Lord, are manifold,
And Nature's self is filled with Thee !

All lives are precious for Thy sake,
Since Thine is through the earth outpoured ;
And her ten thousand voices take
Their sweetness from Thy lips, O Lord !

So be it ! 'tis Thy smile we meet,
Alike in sea, and cloud, and sun,
Within Thine heart our pulses beat,
And Thou and Thy beloved are One !

Colossa.

over the lips and up the nostrils, the same membrane lines the mouth and nose, covering the tongue, &c., and continuing downward, lines the throat, the windpipe, the air passages and cells, presenting to the air in the lungs an extent of surface equal to the whole external skin. The same membrane continues down the meat-pipe, lining the stomach and the intestinal canal. This membrane is a delicate net-work, with an infinite number of extremely small meshes. Through these penetrate in countless numbers the minute capillary vessels of the sanguiferous and lymphatic systems, with their nerves. Innumerable nerves of sensation pass through the membrane in the same manner. These are so minute that it is not possible to puncture the skin with the finest needle without wounding both a nerve and a blood-vessel. To lubricate these delicate organs, they are everywhere surrounded by thin mucus. This is called the *rete mucosum*, and contains the substance which gives the colour to the skin, being black in the negro, copper-coloured in the Indian, white in white people, &c. Still farther to protect these organs, the external surface is covered with a thin transparent substance called the epidermis or cuticle.

289. The skin, lungs, and alimentary canal resemble each other, in regard to the substances which they throw off from the system; and are vicarious in their offices, the excess of one corresponding with the suppression of another. The internal skin is called the mucous membrane.

290. The myriads of *feelers* in the skin are nerves of animal life, connected with the back portion of the spinal marrow (242), and through it with the top of the medulla oblongata and brain. Those of the mucous membrane are nerves of organic life (230), connected with their centres of perception, and through them with the centre of organic life (226). The nerves of animal sensibility also extend to portions of the mucous membrane which line parts subject to the control of the WILL, as the mouth, throat, &c.

291. Thus the skin constitutes a very extensive medium of connection between the nerves of organic, and those of animal life; and the sympathetic relations are equally powerful. The mucous membrane sympathises directly in the irritations of the skin, and the skin sympathises in the affections of the mucous membrane, particularly in morbid affections.

292. It is important that the meaning of the terms organic, and animal, sensibility should be understood. The large nervous mass at the back of the stomach is the common centre of organic life, the smaller masses being the centres of particular organs; and the head of the spinal marrow is the centre of the nerves of animal life, or external relation.

293. The centres of organic life (219) preside over their particular organs; but, so far as it is associated with the functions of other organs, the centre is confederated with other centres; and, so far as each is related to the common centre as a part of the whole, each special centre is subordinate to the common centre; and, so far as the COMMON WHOLE of organic life requires the exercise of the organs of external relation, it is subordinate to the centre of animal life. The powers of this last centre, then, are: the perception of wants, such as air, food, drink, &c.; the means by which these can be satisfied; and that influence by which the necessary motions are performed.

294. When there is health throughout the body, and every function properly performed, the special centres only have perception of what is taking place in their spheres, while the common centre has perception of the condition of each organ, and presides over the whole domain of organic life. The centre of animal life has no control over the functions of organic life. It only has cognisance of the common wants of the system. The functions of the stomach, intestinal canal, liver, &c., are, in health, no more perceived by the centre of animal life than they would if they belonged to another animal (228). Hence the nerves of organic life have no sensibility. They may be touched, cut, or lacerated, and the animal will suffer no pain, because the centre of perception has no consciousness of the act. But the functions over which the centre of life presides, require that this should have a perception of external things, with their qualities and conditions. Density or resistance, heat, cold, &c., must be *felt*. Hence a part of the nerves (242) are endowed with the power of conveying to the centre of perception impressions; and, as the qualities in relation to which this exists may injure the body, the sense is universal in the domain of animal life. The skin is supplied with nerves which constitute it a general organ of touch. The internal skin and the muscles also receive a supply. That property of the nerves of animal life, then, which enables us to feel heat and cold, and to know when anything wounds or touches us, and to perceive the qualities of hard, soft, rough, smooth, &c., is what is called sensibility; and the exercise of this power we call sensation. This is the faculty of external relation (242), and always present when life exists. It is a power which gives the perception of external things (253). But there are qualities of things which exist in relation to organic life, not perceived by this sense. For the perception of these the animal is endowed with other senses, as taste (254), smell (252), hearing, and sight.

295. Each of these is a power by which the centre of animal life perceives certain qualities, and are never vicarious in their functions (253). The eye never hears, the ear never sees, &c.

296. In the domain of organic life, though we find no animal sensibility, each organ possesses an organic sensibility as delicate as the sensibility of the nose, ear, or eye, and as fitted to appreciate the qualities of things in relation to which it was constituted. Organic sensibility is the power of the nerves of organic life to convey to their centres impressions made by substances contained in the organs, but this sensibility has nice shades of difference, adapted to the purposes of each organ. The sensibility of the stomach is adapted to the properties of food; that of the intestinal tube to the properties of chyme, &c.; that of the lacteals to the chyle; that of the arteries, &c., to the blood; that of the biliary vessels to the bile, &c. But this adaptation unfits them for improper substances, and when such are introduced they are the causes of irritation and disease.

297. In regard to the sympathetic relations, there is considerable difference between the nerves of organic and animal life. The organs of animal life are comparatively isolated. A hand or foot, an ear or an eye, or even a lobe of the brain, may be destroyed, and the corresponding organs of animal life will suffer little sympathy. But in the domain of organic life all parts sympathise.

If the stomach receives food adapted to the wants of the vital economy it is healthfully excited, its condition is agreeable, and the other organs sympathise, performing their own functions with energy ; on the other hand, if, by the ingestion of an improper substance, the stomach is disturbed, the other organs sympathise, and their functions are either accelerated or retarded.

298. The other organs also sympathise with the intestinal canal, with the liver, kidneys, &c. But the degree of influence is proportionate to the importance of the organ. Hence the stomach holds an important station in the assemblage of vital organs. Supplied with nerves from the centre of organic life (231), and with the pneumogastric from the centre of animal life (245, 285), and associated with the surrounding organs, it sympathises more powerfully with every part of the body than any other organ ; and, in turn, every part sympathises more directly with the stomach than with any other organ.

299. As the organs of animal life depend on the nerves of organic life which belong to the blood-vessels that enter them for their sustenance, they sympathise directly with the internal organs, particularly the stomach. If the eyes, ears, hands, feet, &c., be diseased, every disturbance of the stomach aggravates that disease ; and chronic indigestion impairs the whole system. Few things will more completely prostrate the muscular powers than irritation in the alimentary canal. On the other hand, the internal organs sympathise with those of animal life. Excessive cold retards the internal functions ; excessive heat debilitates the stomach and other organs, and tends to cause indigestion, pulmonary disease, &c. In short, every external affection has some sympathetic influence on the internal organs ; perhaps the most powerful is that between the stomach and brain. A severe blow upon the head will cause vomiting, and all irritation in the brain proportionably affects the stomach. Irritations of the stomach will cause derangement of the brain, and any irritation therein proportionably affects the brain.

300. This sympathy, adapted to the purposes of vitality, so conducive to enjoyment, may, by long abuses, be converted into the source of intolerable suffering. In a healthy state, if any improper substance be brought within the precincts of vital action, the part, perceiving by its organic sensibility (296) the deleterious substance, gives alarm to its centre, and that takes measures, by increased secretion, &c., to shield its domain from the pernicious effects. If the substance be such as to endanger the system, the special centre gives alarm to the common centre of organic life, and, thence spread throughout, all parts sympathise with the suffering organ, and strive to remove the cause. When the danger is imminent, the energy of organic life is poured upon those muscles concerned in respiration, and vomitings, &c., ensue. The organic instinct acts determinately. But if the disturbing cause be continued or frequently repeated, the organic sensibility of the part becomes diseased, the irritability is propagated throughout, and a morbid sympathy is established. The organic instinct thus frequently pours its energy on parts whose action cannot afford relief, and spasms and convulsions are produced. These are generally attributed to irritation of the brain. But I am convinced that this is a capital error, and has been the source of immense evil in therapeutics.

The brain *may be* the seat of those irritations which cause spasms and convulsions, but not necessarily. Convulsive fits and spasmodic affections almost universally result from irritations in the domain of organic life; and the alimentary canal is most generally the seat of those irritations. When the convulsions are continued, the brain becomes sympathetically involved, and suffers ruinously, even to derangement and decay of its substance. Yet how often do we see spasms and convulsions where there is not the slightest symptom of cerebral irritation! proving that the morbid irritations of the nerves of organic life can be transmitted to the muscles of animal life without the cerebro-spinal centre. The numerous branches which the ganglions on each side of the backbone send to the muscles of animal life (284) are probably the media through which the irritations are transmitted.

301. The nerves of organic life (294) are, in health, destitute of animal sensibility, but (296) endowed with organic sensibility; and the integrity of their functions depends on the nerves. But the organic sensibility of these nerves may become diseased. In this state of things the functions are impaired to an extent proportionate to the degree of irritability. The food is less digested, the chyle less perfectly elaborated, the blood becomes deteriorated, and the whole system suffers. By irritation, also, inflammation may be induced, and painful sensibility developed in the nerves of organic life; so that the centre of animal life will not only be conscious of the pain, but refer it to the part diseased, the same as it does impressions of its own domain. This is not only distressing, but often hazardous to life. When we are *conscious* that we have a stomach or a liver, from any *feeling* in those organs, something is wrong; for in a healthy state we have no other consciousness of the domain of organic life than appertains to the wants of the vital economy, which require food, drink, air, &c. When food is swallowed, it has passed the cognisance of animal life, to be converted into chyme, chyle, blood, bone, muscle, nerve, &c., all without consciousness.

302. The centre of organic life presides over the functions concerned in nourishing the body (218), and these are removed from the control of the WILL. The stomach, liver, heart, &c., perform their functions without control. But the voluntary powers fulfil external relations, and prevent the ingress of improper substances to the lungs and stomach, the WILL being, as it were, a warden to those organs. The WILL can suspend respiration for a short time, and can exert its power on the respiratory muscles, to accelerate their action. By a control of the respiratory apparatus we are enabled to speak, sing, &c. Yet respiration is properly involuntary, and performed independently of the WILL.

303. The ordinary operations of the mind have little effect upon the nerves of organic life. But when the exercises are intense, the whole domain sympathises with the brain; and when these are impassioned the influence is poured with energy upon the nerves of organic life, and the functions are disturbed, while sensation is produced in the epigastric centre, usually referred to the heart: but the stomach is the true seat of it, this organ being more affected than any other. Indeed, it is in a considerable measure through the stomach that the other organs are affected by mental influence.

Correspondence.

PORTRAIT OF SYLVESTER GRAHAM.

I fully endorse what W. C. C. says about the desirability of a better portrait of Sylvester Graham. That attached to a former edition gave so unfavourable an idea of him that I had some difficulty in realising to myself that he was the intellectual, estimable character his writings show him to be. But I am afraid that unless he be *redressed* a favourable portrait of him cannot be given, as much of the impression to the contrary is given by the vile taste of his clothing, apparently that imported into America by the lower class of German tailors, who, *until they have been tutored to conform to English and French taste*, used (up to a few years ago, at all events) to manufacture the most unbecoming garments in Europe.—A. BOYLE.

In regard to the desire for a better engraving of Sylvester Graham, expressed by a correspondent (at page 297 of the *Dietetic Reformer*), I may say that we have in Germany a very good portrait of our great pioneer. The photographer, Nauhaus, in Eisleben, Prussia, ordered a skilful painter to make a good likeness after the bad woodcut, and from this likeness he took us a photograph, which he sells for one shilling and sixpence. It is of a respectable size, and suited for a chamber portrait. Perhaps some English Vegetarians would like this photograph.—EMIL WEILSHAUSER.

EXPERIENCE.—Miss K., a relative, came to our house through illness. We kept her on Vegetarian fare, and I need not say that she soon recovered. Before coming, her doctor was persuading her to take brandy and all kinds of nostrums, she having a very severe quinsy. This I have treated hydropathically with a bandage, with grapes and other fruit as diet.—J. D.

ANYTHING BUT SPEAK.—“I will do anything for you but make a speech,” replies T. K., a Vegetarian whom we asked if he would speak for five minutes at our annual *soirée*. He continues: “In order to show that Vegetarians are able to compete with flesh-eaters in muscular exercise, you may match me with any amateur in a foot race of either 100 yards or four miles, or in a walking match for 100 miles; but I can’t make a speech.”

HELP FROM WITHOUT.—I intend to lend or give away the *Dietetic Reformer* where I know it will be read; for even if people will not take up Vegetarianism, we may hope to rid them of the idea that flesh is so very essential to life or strength. . . . I have tried several of the recipes with great success. I invited a gentleman to dinner to taste the potato pie, and we all agreed that it was very good. I saw that Vegetarianism had been discussed in a Good Templars’ lodge. This must be very useful.—J. B. M.

MAKING PROGRESS.—I have been doing my best to promote the Society’s objects by subscribing monthly for five copies of the *Dietetic Reformer*, three of which I have allowed my stationer to show in his window, on condition that if he sold them, or any of them, he might apply the money for the purchase of the same number of copies to be given to me at the end of the month. I have succeeded in persuading three friends to give Vegetarianism a month’s trial. They will all take copies of the *Dietetic Reformer* through my stationer. As a little fact in favour of Vegetarianism, I may mention that about three years ago I weighed between eight and nine stone; I am now 21 years of age, weigh 11st. 13½lbs., and am 5ft. 11in. high.—W. G. C.

WHAT SIMPLE DIET CAN DO.—An Irish clergyman, rector of a country parish not far from Drogheda, in asking for our Magazine and “Penny Cookery,” thus writes:—“I am a total abstainer from *all* drinks stronger than tea, coffee, &c., &c., and prefer other food to any kind of *animal* food. I have always been of temperate habits of life, rising early (five o’clock winter and summer), and abstaining from varieties of food, and strong drinks of every kind. Should I survive until the 15th October, I shall on that day complete my 74th and enter upon my 75th year. Yet my intellectual faculties are as unimpaired as they ever were, and my bodily health as good as could be expected at my time of life. I never have even a head-ache or tooth-ache, I may say—all which is good cause of gratitude to my heavenly Father, second only to my infinite obligations to Him for a free and full salvation through His Son, and the ‘blessed hope’ of *immortality* through Him, in His coming kingdom. Thanks be to God for His unspeakable gift.”

Queries, Replies, and Suggestions.

An excellent abridgement of Dr. Alcott's "House I live in," by Thomas C. Girtin, was published in 1841 by J. W. Parker, West Strand. I do not know if it is still in print.—M. L. B.

INTERNATIONAL.—Were I one of the Executive Committee, I should propose that special arrangements should be made to secure the attendance of one or more German Vegetarians at our next and succeeding annual meetings. They would doubtless return the compliment, and thus each would be strengthened by seeing each other's earnestness.—W. W.

INFORMATION WANTED.—You might give in the *Reformer* some most useful information as to where the leading articles of food used by Vegetarians can be had at wholesale prices. I see, in the Liverpool market report, that rice is 9s. and odd per cwt. The lowest I can get a bag here (Cardiff) is 14s. I want to save part of this 5s. per cwt. If you can mention the best places to get our mills from, and tell us the cheapest way to get the food to use in them, you would oblige MANY SUBSCRIBERS.—[We shall be glad to publish all such information, if any of our well-informed correspondents will furnish it.—Eds. D. R.]

DIETETIC MEDICINE.—Can you inform me what food is aperient, and what is of an opposite character? What is your opinion of the potato in this respect?—C. S. [A person who lives largely on bread, porridge, cakes, &c., made from oatmeal and whole wheatmeal; who uses vegetables and fruits plentifully in their season; who prefers honey or fruit to butter, and who avoids eggs, milk, cheese, white bread, and pastry; who takes active exercise and the bath daily; who eats not oftener than three times a day, and who drinks only water, will not be likely to suffer from constipation or its twin sister, indigestion. The potato, though in itself of very small nutritive value, is slightly aperient, eminently anti-scorbutic, and therefore an inestimable boon to flesh-eaters, though by no means indispensable to a well-chosen Vegetarian dietary. The exercise of the power of observation in the matter of food will soon make any Vegetarian treat himself without difficulty.]

IS FRUIT EXPENSIVE?—H. thinks our principles "can never be carried out excepting among those who possess land; vegetables and fruit are as a rule so very expensive."—We cannot concur in this opinion, and speak with both experience and observation to guide us. It is true that the fortunate possessors of gardens and orchards have exceptionable advantages in this as in many other respects. But good bread can be made in any household; a domestic mill can be adopted anywhere (you cannot have really good bread from flour made from a *part* of the grain); fruit and vegetables may be bought anywhere, and prepared in any of the various ways by which good housewives make them attractive. And even if a good price be paid for a wholesome article, this is surely better than paying heavily for an inferior, and frequently disease-producing, food, in the form of some kind of flesh. Thus, with good bread and good fruit, any person may live in health, and with economy, anywhere.

NATURAL FOODS. (M.)—It is very important when trying to regain a lost position, in health or otherwise, to mind all your P's and Q's, which in time of strength we may afford, though never wisely, to disregard. Hence the need of intelligently attending to diet, and of having reasons for what we do. Revalenta (a preparation from lentils) is not much objectionable in itself; but real lentils would be preferable, and for these reasons:—1. All manufactured food is worse for being manufactured, to say nothing of its necessarily increased cost, the labour uselessly or injuriously expended upon it, its altered and less natural form, and its possible—nay, probable—deterioration by admixture or adulteration. If it pays the manufacturer, then clearly it does not pay the consumer. 2. All food is the worse *per se* in being used in any other than its own natural form. Hence whole meal is greatly superior to wheaten flour, or that portion of the grain generally used for making the poor bread commonly sold by the bakers. So whole lentils are better than Revalenta—a preparation from a part of the lentil; and that excellent grain called maize, or Indian corn, is better than the preparation known as maizena. And so with other comestibles. Hence, too, it is better, if a particular constituent be wanted—as fat or saccharine matter, for instance—to eat foods and fruits which contain these constituents than to get them as manufactured extracts in the form of butter, sugar, &c.

Intelligence.

LEICESTER.—Mr. Richardson writes : “I read my paper on Vegetarian Diet at our Good Templar Lodge to about 100 members, who were attentive and interested. A good discussion followed, and I distributed copies of *D.R.*, and sold a few ‘Fruits and Farinacæa’ and ‘Penny Cookery.’”

HOW WE SHOULD LIKE TO JOIN THEM!—The beautiful Bay of Penzance has not, for thirty-five years, missed the daily presence of a little band of bathers, whose morning ablutions in the open sea are as regular as the rising sun. These bathers annually breakfast together at Christmas, and this Christmas there were no less than sixteen of them who could claim to have kept up their daily bath to the present time.—*Western Morning News.*

SPORT AND ITS END.—A butchering expedition in the north has had a painful ending. Shortly before Christmas, Sir James Colquhoun, Bart., with a party of gamekeepers and a relative, set out one afternoon after dinner to cross Loch Lomond to one of the islands, with the intention of killing deer for the Christmas fare of the tenantry. The party crossed in two boats, reached the islands in safety, and killed a number of deer. They re-embarked, deer and all, but Sir James’s boat never arrived. The unfortunate gentleman, and the four keepers who accompanied him, were all drowned.

SANITARY SCIENCE AND THE WATER CURE.—We are glad to see that Dr. Munro, of the Waverley Hydropathic Institution, has been lecturing at Middlesboro’ on this subject. He was fortunate enough to obtain a large and appreciative audience, who listened with deep interest to what the *Middlesboro’ Gazette* described as a “thoughtful and vigorous discourse.” The Rev. J. Parnaby presided. In the course of his lecture Dr. Munro referred to the food question, and, in order to preserve health, commended the taking only of such food as in itself contained the elements necessary for rebuilding the human organisation, adding that we could not get wrong if we adhered to the simplest kind. Many other topics were touched upon, and questions answered at the end.

DUBLIN.—A course of twelve lectures on Sanitary Science has recently been delivered by Charles A. Cameron, Ph.D., M.D., Professor of Hygiene in the Royal College of Surgeons, Ireland, Analyst to the city of Dublin, &c., &c., and has been attended by large and fashionable audiences. Three evenings were devoted to the subject of Food. In one the lecturer maintained that mental and bodily vigour were quite compatible with the use of vegetable food, seeing that in many parts of the world no other was eaten; it was also a much more economical form of supplying food, and was well suited to the young; but man’s organisation, he went on to say, showed that he was intended to eat flesh, and his instincts led him to do so. We are glad to see so much admitted regarding Vegetarianism, but regret that Dr. Cameron has not endorsed the testimony of Linnæus, Baron Cuvier, Professor Owen, and others who assert that man is not, according to his organisation, a flesh-eater.—R. B.

S. MICHAEL’S LITERARY SOCIETY, HULME, MANCHESTER.—On the 27th November, Mr. C. W. Sutton read an essay on Vegetarianism before the members of the Literary Society of S. Michael’s, Hulme. There was a large attendance, and the paper was well received. A discussion took place, in which the Rector (Rev. J. A. Pocklington), Mr. G. W. Fox, Mr. G. G. Brierley, and others, took part. The Rector confessed that the subject was new to him, he having never given the matter a thought, but gone on eating in the ordinary way, like most people. It was, however, worthy of investigation, for our eating habits needed reform. He could not say the essayist had converted him, though he had no doubt he was right as to the absolute sufficiency of a Vegetable diet. Several speakers advanced the Scriptural permissions for eating flesh as arguments in favour of the existing practice; and one asked what we were to do for shoes if beasts were no longer slaughtered. Mr. Hardy mentioned a friend, a very fine fellow, who was brought up in Scotland on oatmeal, but who had taken to eating flesh since he came to Manchester, the atmosphere being so different from that of his native mountains. This, Mr. Hardy thought, proved that the diet which was possible in the pure air of the Highlands was out of the question in large towns, where the conditions of health were so much worse. To this, and similar arguments, the essayist replied at the close of a very profitable discussion.

WHALEY BRIDGE.—Our first public lecture this season took place on the 19th Dec., at the Temperance Hall, Whaley Bridge. The Rev. James Clark, of Salford, was lecturer. Mr. Lawton, the well-known secretary of the Lancashire and Cheshire Union of Mechanics' Institutes, presided. The local Vegetarians mustered well, and brought up a good number of their friends and inquirers. This is to be followed up by a social meeting, to be held during the present month.

BAD FRUITS.—In showing some of "the fruits of the bad policy of sending Japanese youths abroad for their education," without the necessary preliminary preparation, the *Japan Mail* says:—"The majority of these youths come back to their own country with the most imperfect understanding of what they have seen elsewhere, a superficial smattering of two or three 'ologies' and 'isms,' a taste for beef and beer, and a prodigious contempt for their own country."

HORN OR CORN?—Sir Robert Briscoe, Bart., having apparently no more useful occupation, has been writing a pamphlet, which he has also printed, entitled "Horn or Corn?" in which he attempts to show that if English farmers want to make money they must grow less grain and take to breeding cattle. We cannot think the English farmer quite so slow as this. Just now high-bred and over-fed cattle have been fetching very high prices; but is it quite likely that the same game would pay as well if farmers generally began to try it? Besides, there is an old-fashioned theory entertained by some people, that English farms are designed to provide food for English people, not to make money for breeding speculators.

ORANGES.—The civil war in Spain is expected to impede the supply of oranges to this country. The Balearic Islands, however, may still be depended upon. The fruit is exported to Marseilles from Majorica in such immense quantities and in so wasteful a manner that it is reasonable to suppose that a supply exists adequate to a greatly increased demand. The oranges arrive at Marseilles heaped in the holds of vessels like potatoes, and are sold on the spot at a very low rate. Italy, Sicily, and Malta may also be trusted to contribute their quota. France produces a respectable quantity of oranges; but the produce of Malta belongs rather to the connoisseur who is willing to pay for choice varieties, while the French will require their oranges at home.

DIET AND BATHING.—At pages 287 to 294 of Sir John Fife's "Manual of the Turkish Bath," we have particulars of a case of cancer treated successfully by means of the Turkish bath, with the auxiliaries of careful diet. For while the patient, a lady, had "previously lived fully and freely, taking food often, and of the most solid kind, with wine and ale," she was now, under Mr. Urquhart's direction, placed on a "milk and vegetable diet, with only two meals in the day." This, at first, she found very trying, but continuing to persevere, she soon "ceased to care either for meat or stimulants," and with the most satisfactory results. Details are also given at page 295 of a very painful case of leprosy treated by the use of the bath, along with the "total disuse of stimulants, of animal food, and of every aliment except milk."

PASSOVER CAKES.—The manufacture of flour for the Passover cakes of the Jewish community in England was carried on this season at Kempston Mill, the largest in the county, and from the account given of the care taken to prevent any impurity in the process, it is evident that Christians might learn something to their advantage by studying the grinding and baking arrangements of the Israelites. The mill, in the first place, is "tidied," and all those parts minutely cleaned or covered with which the meal and flour come into contact. The stones and dressing machine are carefully brushed, and the meal-troughs lined with new sacking. Only new marked sacks are used throughout for the meal and flour. The chief rabbi witnesses the grinding begin, two men being left in charge to watch the manufacture to the end, and to put a seal on the tie of each sack as it is weighed off. The flour is then stored and delivered to six different bakeries in London during the winter, when men are hard at work daily making it up into stiff dough, and rolling it with steel pins on mahogany boards into large thin cakes, which are baked in an oven heated by wood embers. The biscuits are sold in the course of the season, and, just before Passover, a large number is distributed among the poor. The miller contracts with the Committee of the United Synagogues to supply all the flour required, and occasionally an extra grind is necessary to meet the final calls of the unfaithful for the indispensable Passover cakes.—*Bedfordshire Times*.

ONE MEAL A DAY.—The *Food Journal* for December contains an article under this heading from the pen of Mr. Bailey Walker, F.S.S. The article is based on the facts and arguments adduced by Mr. David Urquhart, which are to be found in Sir John Fife's "Manual of the Turkish Bath," compiled mainly from Mr. Urquhart's writings.

SNAIL-POISONING.—Seven persons who had been eating snails, says the *Montpellier Medical*, were afterwards affected with sickness, diarrhoea, giddiness, fever, &c. The poisoning is conjectured to be in consequence of the snails having fed, as they are known to do, on poisonous plants.

GREAT HORTON.—On Saturday, the 8th November, we had our monthly tea-meeting, which was presided over by Mr. J. A. Morley, who stated that, after about ten months' trial of Vegetarianism, he was thoroughly satisfied of its superiority over a mixed diet. The meeting was also addressed by Mr. Wilson Morley, Mr. H. Holroyd, and Mr. Jordan (formerly of Leeds, and a Vegetarian for sixteen years prior to leaving England for America about four years ago). Mr. Levi Halmes said he had been trying the practice for three months through reading Mr. Pitman's works, and was much better in health in consequence, and, having seen the advertisement in the *Templar Messenger*, had made his way to the meeting. Sixpence each was charged for tea, which included fruit and sandwiches. This was the best meeting we have had. A strong desire was expressed for Mrs. Kingsford or Mr. Bormond to come over and lecture.—J.W.

HULME, MANCHESTER, I.O.G.T.—James Gaskell Lodge, No. 364.—On Friday evening, the 12th December, a lecture was delivered to an open meeting of this lodge, by the Rev. James Clark. A large attendance had been anticipated, but owing to the heavy fog only about thirty were present. Not quite three-quarters of an hour were occupied by Mr. Clark in the delivery of a simple, pleasing, and instructive address, in the course of which he referred with much pleasure to the fact that the first invitation which the executive of the Vegetarian Society had received to address a Good Templar meeting had come most appropriately from a lodge which bore the name of that very worthy Vegetarian and total abstainer, the late James Gaskell. At the close, several questions were put and answered. The Rev. A. Hall, in proposing a vote of thanks to the lecturer, said that as a flesh-eater he had often felt an instinctive regret that any part of his food should involve the death of other creatures. He felt that the question was one for investigation, and he was determined to investigate it for himself. The W. C. T. endorsed the words of Mr. Hall, and said his position was also that of an investigator. That was what he had done when he became a total abstainer, and he admitted the same duty in the matter before them. One of the inquirers had heard that a Vegetarian cook-shop was to be opened, and he wished to see that very much.

THE READING BISCUIT FACTORY.—This extensive establishment, the largest of its kind in the world—(see *D. R.* for August, 1873, for an account of it)—has been again extended. The event was celebrated in November last by a "Colossal Tea Party," to which all the employés, about 2,500 in number—making, wives, sweethearts, and visitors included, a party of about 4,000—were invited. The premises now occupy 20 acres, five of which are covered by the factory. Some time ago the extensions crossed the Kennet, but were stopped for awhile by the Cannon Brewery. Messrs. Huntley & Palmer became possessed of the brewery about twelve months since, and that has now been annexed and absorbed. The new buildings are not only capacious, but so attractive as to put to shame the "dull, heavy rows of warehouses" in Liverpool or Manchester. A branch line connects the works with the Great Western, South Eastern, and South Western Railways, and in spite of the immense traffic this model line has been almost free from accidents. Nearly 1,000 tons of coal are used monthly. Though tea for 4,000 is a formidable matter of provision, it was successfully accomplished. The water was heated by steam, while the buns and cakes were manufactured on the premises, and the tea served by the young lady employés of the factory. After tea no less than eight entertainments were started at once in different rooms. Music, mystery, and magic all had their admirers. One of the lectures, by Professor Gardiner, was "On the Chemistry of the Breakfast Table." All concluded by five minutes to ten, and then the National Anthem, announced in every room by electric signal, was sung and played throughout the building. Such an occasion must aid largely in further cementing the already excellent feeling which exists between employers and employed at this large establishment.

Miscellaneous.

IRELAND.—A London clergyman, visiting old scenes in Ireland, writes: "I am where some Vegetarian considerations suggest themselves even painfully. One sees great tracts of land, the reduction to wholesome use of some of which shows what could be done. But whole estates have been depopulated of men, and swept of grain, to breed cattle; and I suppose the less a flesh-eater sees of prior processes, the better. You see here vast flocks of geese driven miles to some ferry-boat, seized by the legs, and swung head downwards on board, crowded on deck, swung on shore again, driven limping away, swung again into trains and boats; and so, at last, fevered and fagged, killed for food."

INHUMAN.—The monthly supplement to the July number of the *Day of Rest* contains a painfully-interesting article on "Woman's work among sick children," and is a narrative of a visit to the Hospital for Sick Children in Great Ormond Street, London. The article is full of details of the ways, looks, and states of the poor little things who are under treatment here, and includes the following painfully-suggestive lines: "And here is a poor little Belgian, with a sallow white face, all skin and bone. His father is an organ-grinder. Starvation brought him to the deplorable state in which he was brought to the hospital. *It is necessary for him to eat raw meat.* It is powdered with sugar, and other schemes are devised to lure him to swallow it; but when he thinks that no one is looking, he drops it on the floor." Is this the state of medical science in the nineteenth century? We can only say, Heaven save our children therefrom.

LONDON IN 1973.—The estimate of a population of 13,000,000 in 1973 is based upon the increase of the ten years from 1861 to 1871, which was one and a half per cent per annum. Judging from the state of things since the census was taken nearly two years ago, the increase of population between 1871 and 1881 will be at a greater rate than one and a half per cent. Thirteen millions, therefore, a hundred years hence, is a very low estimate for the population of London; and I can imagine nothing short of irretrievable national calamity, or a complete and wholly unlooked-for revolution in the conditions of civilisation in this part of the world, that can prevent the realisation of that estimate.—*Gentleman's Magazine*. [How are all these people to be provided with meat dinners once a day? Clearly some "unlooked-for revolution in the conditions of civilisation" may be very confidently expected to set in long before the year 1973. Indeed, we should perhaps be nearer the truth if we were to say that it has already set in.—Eds. D. R.]

HEISKAR.—Out in the Atlantic, between the Outer Hebrides and lone St. Kilda, is a little island named Heiskar. The native population consists of some fifteen families. Separated from the North Uist Church by a dangerous sound, they seldom can venture to go to church there, as there is no clear prospect of their being able to return within the day, and no certainty of their being able to return within the week or the fortnight. But no Sabbath passes without public worship, conducted by themselves, and attended by every soul of an age to attend. The Queen's Government is carried on by a headman, chosen by themselves, who never has anything to do; there is really no such thing as crime in the island. And if any of our readers chance to be storm-stayed in the island for a night or two, he will be pressed to accept hospitality in their cottages, and find the cottage patriarch whom he visits to be one of the best of men, of the age of Abraham and his contemporaries, robed in a simplicity which is greatness. One day last month the Hutchison steamer was sailing round Cape Wrath, carrying some five hundred Lewis men from Stornoway to the herring fishing at Wick. In the evening—it was Saturday evening—the captain told a tourist that of these five hundred men not one landing at Thurso late on Saturday night would take a step towards Wick till Monday morning; that if the weather proved fine they would spend the night in the open air; if it proved bad, they would seek shelter in outhouses, and that on the Sabbath day they would worship in groups led by their headmen. About ten o'clock at night the Captain's statement was strikingly illustrated by a solemn act of joint worship—singing, bible-reading and prayer—on the part of the whole five hundred; their grand shaggy heads, surmounting broad shoulders, being laid bare to the pelting wind and rain. It is clear that such men ought not thoughtlessly to be supplanted by deer, grouse, or even sheep.—*Daily Review*.

To Readers and Correspondents.

All communications for the Dietetic Reformer should be addressed to the Secretary, and contributors will oblige by forwarding any material for insertion, if possible, not later than the 1st of the month preceding its issue.

THE EXECUTIVE COMMITTEE will meet on Tuesday Evening, the 20th January.

PORTRAIT OF THE LATE WILLIAM HORSELL.—A few copies remain of a neat portrait of the late Mr. Horsell. May be had from the Secretary free.

DIETETIC REFORMER, No. 1, 1861.—This number has been reprinted to enable those having the rest of the series of the Dietetic Reformer, 1861-1871, to complete sets.

READING ROOMS.—Wanted, lists of Institutions, Liberal, Conservative, and other Clubs and Reading Rooms anywhere in the United Kingdom. Address to the Secretary.

LIST OF JOB CAUDWELL'S PUBLICATIONS.—This list was asked for by a correspondent "X." in our September number. Will he send his address? a copy having been sent for him to the Editor by a correspondent.

NOTICES.—The Secretary will be glad to send post card, containing neatly-printed list of the Society's publications, to any addresses which may be sent to him. For enclosure in letters, &c., copies of the same list, printed on plain card, may be had, by any correspondent, on application.

THE SHILLING ASSOCIATESHIP.—By this arrangement, where the head (or one member) of a family is already an ordinary member of the Vegetarian Society, contributing not less than the minimum annual subscription of half-a-crown, other Vegetarians of the same family can be enrolled as associate members, not receiving the Dietetic Reformer, on payment of one shilling annually.

A VEGETARIAN ENVELOPE has been suggested, as a novel and pleasing mode of spreading Vegetarianism. Readers who concur will oblige by communicating to the Secretary any hints, sketches, or suggestion, for carrying it out. A simple design, if any, should be used, supported by words well selected and appropriately displayed.

TO LADIES.—Ladies who are practising Vegetarian cookery will greatly oblige by communicating to the Editor their difficulties or their successes, especially any hints as to methods of cookery adopted, dishes to be recommended, or recipes which they find to be serviceable, and which may be helpful to others.

LECTURES.—The Rev. James Clark, Mr. W. Gibson Ward, Mr. Joseph Bormond, and Mr. James Burns, have permitted us to place their names upon our list, as willing, by arrangement, to lecture on Vegetarianism, Dietetic Reform, or the Food Question. Invitations or proposals for lectures should be addressed to the Secretary.

WANTED.—No. 14 of the Dietetic Reformer for April, 1864, and No. 4, for October, 1861. Also the Vegetarian Messenger (No. 76) for February, 1856. Also any spare numbers, which may serve to complete sets. Also, Vol. I. of the Vegetarian Messenger (1849-50), and copies of the Dietetic Reformer for March, April, July, and August, 1872.

KEEP WATCH.—Readers of the Dietetic Reformer may do the Editors excellent service by forwarding to the Secretary notices of our movement or our publication which come under their observation, as well as facts or information likely to prove of interest. If publications or newspapers are forwarded, the page should be turned down where the paragraph or notice occurs.

PROMOTE DISCUSSION.—"Is a purely vegetarian diet preferable to a mixed one, and if so, what are its advantages?" This subject may be discussed at workmen's clubs, discussion, mutual improvement, and similar societies, and Good Templar lodges. On the request of any official of these bodies, copies of back numbers of the magazine may be had, for presentation to each member, in anticipation of a discussion.

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